

ALL SECTS ARE CONDEMNED IN AL-QUR'ÂN

THE PROMISE OF MUTUAL VIOLENCE IF MUSLIMS DIVIDE THEMSELVES INTO SECTS:

Dividing into sects (parties with different beliefs) **is condemned explicitly in the Qur'ân**, and yet those claiming to be Muslims do just that by calling themselves **Sunni, Shia**, Deobandis, Hanafis, Shafiees, Wahabis, Salafis, Ahmediyas, Qadiyanis, Barelwis, Sufis etc, etc! From the verses below one can deduce that either forming and/or belonging to a sect (30-31/32) is committing shirk, (joining partners with Allâh) which is a grave sin!

Muslims are experiencing today the punishment as mentioned in chapter 6 verse 65:

Al-Qur'ân chapter 6 verse 65. Say: "He (Allâh) hath power to send calamities on you, from above and below, **or to cover you with confusion in different parties' strife, giving you a taste of mutual vengeance - each from the other.**" see how We (Allâh) explain the Signs (messages) by various (symbols); that they may understand."

68-44: "Then leave Me (i.e. Allâh) alone with such as reject this Hadîth (Message i.e. Al-Qur'ân): by degrees shall We (Allâh) punish them from directions they perceive not." (cf: 7-182; 28-86)

Islam has no divisions and is one brotherhood from time immemorial:

23-52, 53, 54: "And verily **this brotherhood of yours is a single brotherhood**, and I (Allâh) am your Rabb and Cherisher: therefore fear me (and no other). **But people have cut off their affair (of unity), between them, into sects:** each party rejoices in that which is with itself. But leave them in their confused ignorance for a time." (cf: 41-43 and see below 42-13)

Al-Qur'ân: 22-78: "And strive in Allâh's cause as you (believers in the Qur'ân) ought to strive, (with sincerity and under discipline). Allâh has chosen you, and has imposed no difficulties on you in your *dîn*^[1]; **it is the cult of your father Ibrâhîm. IT IS HE (i.e. ALLÂH) WHO HAS NAMED YOU MUSLIMS, BOTH BEFORE AND IN THIS (REVELATION);** that the Messenger (i.e. Muḥammad) may be a witness for you and you be witnesses for mankind! So establish regular prayer, give regular charity, and hold fast to Allâh. He (i.e. Allâh) is your Protector - the best to protect and the best to help!" (cf: Al-Qur'ân: 21-92/ 93; 3-102; 6-161/162)

30-31, 32: "[...]. **And be not you among those who join gods with Allâh, - those who split up their *dîn* (religion), and become (mere) Sects,** - each party rejoicing in that which is with itself!"

4-48: "**Allâh forgives not that partners should be set up with him;** but He (i.e. Allâh) forgives anything else, to whom He (i.e. Allâh) pleases; to set up partners with Allâh is to devise a sin most heinous indeed." (cf: 4-116) (Dividing into sects is equal to setting up a god)

Al-Qur'ân: 6-159: **“As for those who divide and break up their *dîn* (religion) into sects, you (*i.e.* Muhammad) have no part in them in the least; their affair is with Allâh. He (*i.e.* Allâh) will in the end tell them the truth of all that they did.”** (cf: 30-31/32; 3-103; 21-93; 42-13)

26-216: “Then if they disobey thee (*i.e.* Muhammad), say: “I (*i.e.* Muhammad) am free (of responsibility) for what ye do!”

Allâh says that Muhammad (as) did not expect the Qur'ân to be revealed to him, and neither did he know what was revelation and Iman (Faith) until the Qur'ân was revealed to him: in other words the belief in the Qur'ân as a whole is Iman (Faith):

42:52: **“And thus have We (*i.e.* Allâh), by Our Command, sent inspiration to thee (*i.e.* Muhammad): thou (*i.e.* Muhammad) knewest not (before) what was Revelation (*wâhy*), and what was Faith (*îmân*); but We (Allâh) have made the (Qur'ân) a Light, wherewith We (*i.e.* Allâh) guide such of Our servants as We (*i.e.* Allâh) will; and verily thou (*i.e.* Muhammad) dost guide (men) to the Straight Way,”-**

28-86: **“And thou (*i.e.* Muhammad) had not expected that the Book would be sent to thee except as a Mercy from thy Rabb: therefore lend not thou support in any way to those who reject (Allâh)’s Message.”**

If anyone rejects any part of the Qur'ân then:

39- 7: **“If ye reject (*i.e.* Allâh), truly Allâh hath no need of you; but He (*i.e.* Allâh) likes not ingratitude from His servants: if ye are grateful, He (*i.e.* Allâh) is pleased with you. No bearer of burdens can bear the burden of another. In the end, to your Rabb is your return, when He (*i.e.* Allâh) will tell you the truth of all that ye did (in this life). For He (*i.e.* Allâh) knows well all that is in (men’s) hearts.”**

Note: Allâh says clearly in 6-159 that Muhammad has nothing to do with those who claim to be Muslims who divide themselves. In 28-86 Muhammad must lend no support to the rejectors of the Qur'ân! In 39-7 Allâh says He has no need of those who reject His Qur'ânic message.

Every Messenger came with the same message, with no sects: Belief as mentioned in chapter 2 verse 285; 2-177; and chapter 3 verses 81 to 85!

42-13: **“The same *dîn* has He (*i.e.* Allâh) established for you as that which He (*i.e.* Allâh) enjoined on Nuh - the which we have sent by inspiration to thee (*i.e.* Muhammad) - and that which We (*i.e.* Allâh) enjoined on Ibrâhîm (Abraham), Musa (Moses), and Eesa (Jesus): namely, that ye should remain steadfast in religion,**

and make no divisions therein: to those who worship other things than Allâh, hard is the (way) to which thou (i.e. Muhammad) callest them. Allâh chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).” (*According to this ayah calling oneself by any name other than Muslims means they are “worshipping” their leaders*).

The following is a severe warning to those who insist to make sects and go against Allâh’s commands:

19-69. **“Then shall We (i.e. Allâh) certainly drag out from every sect all those who were worst in obstinate rebellion against (i.e. Allâh) Most Gracious.”**

5-10. **“Those who reject Iman (Belief in Qur’ân) and deny Our Ayat (messages) will be companions of Hell-fire.”**

45-28 to 30: **“And thou (i.e. Muhammad) wilt see every sect bowing the knee: every sect will be called to its record: “This Day shall ye be recompensed for all that ye did! “This Our (i.e. Allâh’s) record speaks about you with truth: for We (i.e. Allâh) were wont to put on record all that ye did.” Then, as to those who believed and did righteous deeds, their Rabb will admit them to His Mercy that will be the achievement for all to see.”**

Following the majority and leaders blindly will be disastrous:

6:116: **“Were you (i.e. Muslims) to follow the majority of those on earth, they will lead you away from the way of Allâh (into hell). They follow nothing but conjecture; they do nothing but lie.”**

2:166/167: **“Then would those who are followed clear themselves of those who follow (them): they would see the penalty, and all relations between them would be cut off.** And those who followed would say: **“If only we had one more chance, we would clear ourselves of them, as they have cleared themselves of us.”** Thus will Allâh show them (the fruits of) their **deeds** as (nothing but) regrets. Nor will there be a way for them out of the Fire.”

The Divine Revelation had scores of such warnings! Is there any that will pay heed?

[1] : **Dîn**: a way of life in accordance with the prescribed laws of Allâh.

Compiled by: Ahmed Moosa

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THE MEANING OF THE ARABIC WORD RABB PERTAINING TO ALLÂH IN AL-QUR'ÂN!

The **Qur'ân** is the first Book that contains a word which embraces the central meaning of evolution, namely **Rabb**, which is commonly translated as Lord. To the non-Arabic reader in a religious context it usually conveys one meaning only, a superior being. But **Rabb** goes much deeper. It means the ultimate law-giver. It also refers to the One who nourishes or sustains a thing so that it can move from stage to stage to its goal of completion. In short it relates to the One who determines the evolutionary pathway of everything. 'Evolver' would be a better translation.

Such a meaning has not been forced on the word. The Arabic lexicons speak clearly about it. What is immediately clear from the definition of **Rabb** is that all things (including living organisms) are not created in a state of perfection, but pass through various stages until they reach a stage of relative perfection. This definition is complemented by the other meanings of the Arabic equivalent of creation which are to fashion, shape and adapt over long periods of time, in other words to evolve. The doctrine of evolution is also referred to on numerous occasions in the **Qur'ân**. It stands to reason that the early Muslim scholars who studied the Book more intensely than their modern counterparts would have applied the principle in their works.

To evolve things is an essential attribute of the "Qur'ânic God". If one considers the Arabic word **Rabb**, its English translation 'Lord' is a weak one. **Rabb**, besides expressing the idea of an omnipotent being, also refers to the various stages an object undergoes before reaching its goal or being completed. It therefore embraces the definition of evolution, which according to the **Qur'ân** is central to all creative processes.

The **Qur'ân** speaks about God being the ultimate law-giver. One of the titles ascribed to God in the **Qur'ân** is that of the law-giver, a meaning which is embraced in the Arabic word, **Rabb**. Its English equivalent 'Lord' does not do justice to it – see later. In verse 87-3 it is declared: ***"(He it is Who) has ordained laws. In addition, it is stated: "God, your Sustainer is the creator of all that exists" (40-62), and that includes the laws. I am not arguing that the physical laws of the universe were created or existed before the universe came into being (laws without a universe do not make sense in the same way as a universe without laws do not make sense). It is very likely that the laws were created at the same time as the universe itself. My point is that at the beginning of creation there must have been a set of principles governing the development of the universe and those principles were brought into being by a conscious creative power.***

This extract is from Dr. Noor's Book:

Document X. Direct Evidence of God's Existence

Website: document.net